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Christian Philosophy.

II.

EPHRAIM L. FROTHINGHAM

and

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INTRODUCTION.

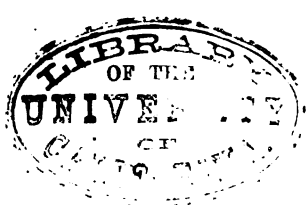
As the foundation of this philosophy, are presented conceptions of primordial opposites — of the Absolute Personal God, the tri-personality of Holy Ghost, Father, and Son; and of the Dissolutive Nothing, the Impersonal Opposite to God, the annihilative Non-being of Dis-entity which primordially stands over against the Divine Eternity, and which includes the passive, unconscious, and mortal elements of Decreative Matter upon which God the Creator operates in producing out of it the Universe of Created Existence. These conceptions are taken as the foundation upon which to construct Christian Philosophy: (1) conceiving God the Creator to include the Divine Word, the Divine Matter, the Divine Image, as creative principle, essence, and form — as creative Almightiness, Eternity, Majesty: (2) conceiving the creation of the phenomenal universe by the Absolute God out of the Nothing — the Dissolutive Non-being — to exist as Relative Nature imaging primordial opposites: (3) conceiving the Universal Incarnation of God in the Eternal Christ; the universal nature of the Preëxistent Christ; and the necessity that the Son in God, in the eternal times, should become incarnated in this universe, as the consequence of its creation and as the condition of its redemption and of the formation, preservation, government, and salvation of the individual beings of the phenomenal world: (4) conceiving the Temporal and Individual Incarnation of God in Christ Jesus; the nature of

the individual Christ Jesus; and the necessity that the Son in God, in the fulness of time, should assume human nature and be born into this atmosphere in the nature of a man, as the consequence of the formation of man, and as the condition of his salvation: (5) conceiving the union and mutual immanence of the Divine, the Divine-Phenomenal, and the Divine-Human natures in the Person of God the Son, who is both the Eternal and the Temporal Christ, the universal and individual mediator; who is both creator and creature, former and formed, redeemer and redeemed; who says: *I am Alpha and Omega, the beginning and the end, the first and the last.*

PRIMORDIAL OPPOSITES: GOD AND THE NOTHING.

Christian Philosophy presents, as primordial opposites, God, the Absolute All; and the Abyss, the Dissolutive Nothing. Before the World was formed, before time was; before the Universe was made, before the eternal ages; before the substance of the universe was created; before the Created Wisdom, the Eternal Christ of God; there were the Personal God and the Abyssal Nothing: — the absolute tri-personal God of Holy Ghost, Father, and Son; opposed by the Dissolutive Nothing, the impersonal annihilative Abyss: God, as absolute perfection, subsistence, and fulness; as absolute causality, being, and form; opposed by the Nothing, as dissolutive defection, desistence, and voidness; as dissolutive decausality, nonbeing, and formlessness: God, as absolute unity, universality, and marriage; opposed by the Nothing, as dissolutive diversity, partiality, and separation: God, as absolute consciousness, activity, and life; opposed by the Nothing, as dissolutive unconsciousness, passivity, and death: God, as absolute law, power, and order; opposed by the Nothing, as dissolutive lawlessness, force, and chaos: God, as absolute causative, generative, and creative nature; opposed by the Nothing, as decausative, degenerative, and decreative mortality, destruction, dissolution.

If we conceive God alone, we cannot account for the Creation: there can be nothing but God, the Absolute One and All, the Infinite. Without the Nothing, as Dis-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entitive and De-creative, over-against God the Creator, Creation is impossible: in the very nature of things, Almighty Causality cannot produce, either voluntarily or essentially, the Phenomenal and Relative; Eternal Being cannot produce the Temporal Becoming; Permanent Substance, the Changing Accident; Self-Sufficient Reality, the dependent representation, the nominal, the apparent, the unreal: but Absolute must come of Absolute, Being of Being, Substance of Substance, Reality of Reality: God of God. Much less can the Divine, the Perfect, and the Absolute, produce the Infernal, the Imperfect, and the Dissolutive; Being, Life, Substance, produce Nonbeing, Death, and Corruption; Self-Sufficient, Distinctive Order produce Deficientive Chaos and Separation; Sublime and Full Immensity produce the Infernal Vastative Void.

Without the Nothing as dis-entitive — as annihilative principle, essence, and form — we should be obliged to conceive God as including the opposite of Absolute Unity, Life, and Order, Causality and Being: as containing in Himself Dissolutive Diversity, Death, and Chaos, the annihilative force of De-causality and Dis-entity. If the created universe be conceived to be evolved or to proceed and emanate from, or to be produced in, the Absolute Unity-Life-Order of the Divine Creator, it must be that God is conceived to include implicitly, to be intrinsically, more or less than the Divine and Absolute, namely, the latent capacity for the human and the relative; as well as to include the universal types of the dissolutive diversity, partiality, and separation, the destruction, death, and chaos, which become explicit in the universe, either side by side of, or successive to, their constructive opposites. If we assume the creation by God — without any privative and destructive dis-entity, opposite to Him — of a universe including defect, privation, death, destruction,

and their cognates, or even the possibility of them, we by rational necessity conceive him to be the cause of them and to include within Himself their principle and ideal, as well as their essence and quality, their form and manifestation : a conception which destroys the very idea of God.

Without the presence of a privative and dissolutive cause, God could not produce any being less than Himself; any being outside of His Own Infinite Fulness; any which should want a single one of His attributes; or could be deprived or could deprive itself of, or lose or diminish, any of the Divine quiddity, quality, or quantity: or which should be capable of change, degeneration, evil, or death; whether these be real or only apparent to the consciousness of man — for there can be no representative without a principal or type.

The assumption of the possibility of privation, diminution, or imperfection being involved in any perfect thing — like Truth, Good, Beauty, Virtue, Holiness, Life — carries with it the rational implication of universal persisting falsehood, evil, deformity, vice, sinfulness, death. Mere removal, or absence, or diminution of a thing, does not produce another thing, and that thing its opposite, unless this opposite be implicit in the nature in question. If evil were diminished good, falsehood diminished truth, deformity diminished beauty, vice diminished virtue — the Devil would be diminished God, Finite diminished Infinite, Death diminished Life. Absence of truth, good, beauty, virtue, holiness, life, God, cannot result in falsehood, evil, deformity, vice, sinfulness, death, Devil, except these be inherent in the Nature from which their vital opposites are absent or removed, or in which they are diminished.

Monistic Theism, which posits God as Subsisting Life and as Almighty Constructive Power, cannot account for Death and Annihilation, even if it conceive death to be

but a cessation or privation of life, annihilation but a privation of creative action. It is not the nature of Life itself to cease, or to deprive of life; of the Almighty, either to destroy or to cease to create. His nature is to be permanent and full, and eternally constructive: Life in its absolute definition is an integral element of Eternity, creativeness of Omnipotence; and that, in the Creation, life should cease or diminish, the creature be destroyed or degenerated, must arise from an opposite defective, privative, and cessative cause — from the presence of Destruction and Death as privative and destroying principle and essence, as negative causality and being, at the very inception of the Creation.

The failure to recognize this has led to the monstrous attribution, by some theologians, of annihilating, finiting, and defecting force directly to God (either as potential or as actual), instead of attributing these to the removal of His restraint upon this destroying force in His opposite. By this attribution, opposites are identified, and are posited in the very nature of God. This perversion of the ideas of *infinity* and *omnipotence*, to make God include all opposites, carries with it the monstrous conclusion that God includes the Devil in order to cover all kinds of power, destroying as well as constructing, and to be omnipotent and not be "limited" by any power outside of Himself. They fail to see that annihilative power within God's nature would limit His creative power, in their sense, quite as much as if it were without Him and restrained by Him: but it is no limitation of God's omnipotence and infinitude to deny Him the power to destroy, to sin, to be wicked, evil, false, *etc.* He cannot be these by the very elements of His nature, by His absoluteness, His Perfection, His Freedom from Destruction. Omnipotence is absolute Causative, Generative, Creative Principle: it is

absolute Wisdom-Love-Might, Absolute Faithfulness-Holiness-Righteousness, Absolute Truth-Good-Beauty; it is the Causative Reason, the Generative Will, the Creative Word.

If these absolute attributes of God be philosophically allowed — dissolution, nullity, annihilation, privation, passivity, desistence, defection, adversity, and negation are seen to have a positive character, in presence of the Absolute All and the Divine Fulness; of Absolute Activity and the Eternal Divine Existence; of Absolute Almightiness and the Divine Affirmation. And it is this Dissolutive Negation and Adversity, this tri-diverse annihilative principle — Diversity-Partiality-Separation — which constitutes the very De-causality of the Nothing, the annihilative, vastative causality and ideality: it is this Dissolutive Desistence, this tri-diverse annihilative essence — Unconsciousness-Passivity-Death — which constitutes the very Dis-entity of the Nothing, the annihilative desistive being and reality: it is this Dissolutive Distenance, this tri-diverse annihilative form — Lawlessness-Force-Chaos — which constitutes the very Formlessness of the Nothing, the annihilative distaining manifestation and actuality.

The peculiar position of *Christian Philosophy* is, that it presents a conception of God's Opposite which unites in one view the various elements under which this opposite has appeared in human thought from its known beginning to the latest form of Pannihilism: this conception having been realized as the consequent of a universal concept of the nature of God which presents in harmonious order and absolute relation all those attributes under which God has been represented to the human consciousness. The partial presentation of the Nothing is found in the outline-sketch of *Pannihilism* (pp. 46–71). We see that the Nihilistic systems posit, as their first principle and final end, either the Nothing, as the Void Abyss, or some one

or more attributes of the Nothing, as it has been here presented; though no system includes all these attributes. The Mongolians posit *Pure Nothing* and *Absolute Void;* the Hindus posit, in the *Bhagavad-Gitâ*, *Destruction-Death*, in the *Rig-Veda*, the *Dark-Water-Chaos:* of the same quality are the *Dark-Water-Chaos* of the Babylonian Creation-tablet and of the Egyptian Book of the Dead; the *Boundless Vacuum* of Leukippos and Demokritos and of the Stoics; the *Primordial Nothing*, the *Unknown*, the *Formless-Nameless Chaos* of the Kabbala; the *Absolute Void* of Valentinus; the *Non-existent One* of Basilides; the *Formless-Nameless-Unknown Depth* of Clement of Alexandria; the *Unconscious Infinite-Finite* of Origen; the *Unconscious-Indeterminate-Negative One* of Plotinos (including Non-being, Passivity, Force, Formlessness); the *Supershining Darkness-Negation* of Pseudo-Dionysios; the *God = Nihil = Absentia* of John Eregina; the *Divine Darkness-Non-being* of Eckhart; the *Increate Nothing-Dark-Abyss* of Tauler; the *Void Abyss*, *Dark Nothing-Vacuum*, *Infernal Wrath-Anguish-Want* of Böhme; the *Indeterminateness* of Spinoza; the *Naught-Indeterminateness-Negativity-Separation* of Hegel; the *Unconsciousness-Force-Strife-Deficiency* of Schopenhauer; the *Absolute Unconsciousness* of Von Hartmann; the *Unknown-Unconscious-Force* of Herbert Spencer; the *Unconscious-Atomistic-Chaos* of Modern Science. Furthermore, Materialism, in all its forms, is Nihilism; because it posits, as first principle and final end, *Unconscious Matter*, its highest conception of matter being that of unconscious force, which is Non-being — for Unconsciousness in an idea as inseparable from Non-being as Consciousness and Life are inseparable from Being.

It is true that all these systems are not really nihilistic, in a monistic sense, because they evolve the *kosmos* from the Nothing. Real Monism is not possible to thought

which contemplates the world: all monistic systems must and do include a veiled duality. Monistic Theism, which posits God as sole primordial principle, cannot rationally conceive either the relative world or its dualistic phenomena. If its pseudo-god involves and evolves the world — includes finite possibility — what is posited is not God, but a divine world; that is, the deified world of Pantheism. On the other hand, Monistic Nihilism cannot involve and evolve the *kosmos*.[1] Yet, throughout Monistic philosophy and religion, we find this irrational denial, though tacit recognition, of primary duality. If one being produce from itself another being, that other is involved in the one and is of the same kind of being, is of the same essential quality. It is a violation of reason to say that Being involves and evolves its opposite; pseudo-being that evolves Non-being is not Being, the infinite unity that evolves finite diversity is neither a true infinite nor a true unity. Monism is self-destructive: a pseudo-god potentially involving the world is equally irrational with a pseudo-nothing which evolves the All, which would therefore be involved in it as its potential manifestation. Whether starting from God alone, or the Nothing alone, the world would be impossible. But, even accepting the existence of the world, the inevitable result of Monism is either Pantheism or Annihilation. If there were but God — One Absolute Being — Pantheism would be true, and we men and all material things, the greatest evil and the merest filth, all deformity, death and destruction, would be the Actuality of God: if the Nothing were the source and origin of the World, its final end must be annihilation.

[1] Pure Nothing and any and all of its attributes are annihilative, not constructive; and the evolution of God and the *Kosmos* from the Chaotic Nothing or Chaotic Matter is an insane idea. What is posited is not the Nothing, for it is conceived to involve and evolve the All.

GOD THE CREATOR.

Christian Philosophy conceives that God is Universal Absolute Nature, Personality, Individuality, and Entity; is three congenerate persons in one nature, three coöperative individualities in each person, three coäctive unities in each individuality, three inseparable elements in each unity.

It sees the Godhead to be complete in itself as self-generating absolute nature in three congenerate and mutually immanent persons: God the Spirit, God the Father, God the Son: (1) God the Spirit, who is the Infinite-Subsisting-Sustaining Person in the Godhead; (2) God the Father, who is the Definite-Existing-Maintaining Person in the Godhead; (3) God the Son, who is the Confinite-Consisting-Containing Person in the Godhead.

It sees each Person of the Godhead to be complete in Himself as absolute personality in three coöperative individualities: Absolute Mind, Soul, Body: (1) Absolute Mind, the Divine Causative Individuality, which is Divine Reason-Spirit-Aspect, as causative principle-essence-form, causative ideality-reality-actuality; (2) Absolute Soul, the Divine Generative Individuality, which is Divine Will-Substance-Likeness, as generative principle-essence-form, as generative ideality-reality-actuality; (3) Absolute Body, the Divine Creative Individuality, which is Divine Word-Matter-Image, as creative principle-essence-form, as creative ideality-reality-actuality.

It sees each Divine Person to be complete in Himself as

absolute individuality in three coäctive unities: (1) Absolute Intelligence, the Divine Omniscience; (2) Absolute Feeling, the Divine Omnisentience; (3) Absolute Providence, the Divine Omniproductivity.

It sees each Divine Person to be complete in Himself as absolute Entity in three inseparable elements: Absolute Almightiness-Eternity-Majesty: (1) Absolute Almightiness, the triune Divine Principle and Ideality — Absolute Unity-Universality-Marriage — by which God is the Absolute One; (2) Absolute Eternity, the triune Divine Essence and Reality — Absolute Consciousness-Activity-Life — by which God is the Absolute Same; (3) Absolute Majesty, the triune Divine Form and Actuality — Absolute Law-Power-Order — by which God is the Absolute All.

Christian Philosophy conceives that Absolute Form constitutes an entitive element of God or the Divine Nature, and that in the Divine Form He manifests His Divine Principle and Essence absolutely and eternally within His own Nature, as His Absolute and Eternal Effects and Operation, as the Absolute Divine Actuality in indissoluble union with His Divine Reality and Ideality. It conceives that these effects — this Divine Actuality — are *causative* in the Divine Mind, *generative* in the Divine Soul, *creative* in the Divine Body. It conceives that the Divine Body is the Absolute Creative Entity — is Divine Word as creative principle, Divine Matter as creative essence, Divine Image as creative form, inseparably united as creative causality, being, and manifestation: that the Divine Body is the sphere of the absolute creative ideals, qualities and archetypes, which constitute the corporation of His Divine Perfections, and which stand in the nature of God as the most external absolute revelation, incarnation, and manifestation of Himself, by Himself, in Him-

self, to Himself. It conceives, that it is the sphere of the DIVINE WORD, the creative principle of God; individualized as Absolute Truth-Good-Beauty, which are the Divine Creative Unity-Universality-Marriage, the triune *Creative Almightiness;* in which stand the Ideals of the creative work, and which operate as creative principle and cause: that it is the sphere of the DIVINE MATTER, the creative essence of God; individualized as Absolute Light-Blessedness-Glory, which are the Divine Creative Consciousness-Activity-Life, the triune *Creative Eternity;* in which stand the Realities of the creative work, and which operate as creative essence and being: that it is the sphere of the DIVINE IMAGE, the creative form of God; individualized as Absolute Honor-Peace-Splendor, which are the Divine Creative Law-Power-Order, the triune *Creative Majesty;* in which stand the Actualities of the creative work, and which operate as creative form and manifestation.

It conceives that in the Divine Image, which is the creative form and manifestation of God, the absolute creative effects are the Divine Formative Ideas, which are the creative archetypes in God, constituting the fulness of Creative Law-Power-Order; and that these creative archetypes, as the Divine Creative Actuality, in inseparable Unity with the Absolute Reality of the Divine Creative Matter and the Absolute Ideality of the Divine Creative Word, operate upon their opposites in the Decreative Dis-entity of the Dissolutive Nothing (which stands over against God) in the creation of the universe of phenomenal and relative nature, as an image of these opposite causes, beings, and effects: it conceives that the Absolute God creates out of the Dissolutive Nothing opposite relative principles, essences, and forms — as He says in *Isaiah* (XLV. 6, 7): *I am Jehovah, and there is nothing beside; I form light and create darkness, I make*

peace and create evil: I Jehovah make all these things. He here speaks of natural, relative, and representative darkness and evil: not of either spiritual and real or of primary and dissolutive: and it is the subsistence of darkness and evil in His Adversary that makes it possible that God, who is Absolute Light and Good, should create (or make out of Nothing) these natural images of His dissolutive opposite, for the purpose of teaching His creatures the nature of the tempter and destroyer of souls.

THE CREATION OF THE UNIVERSE.

MONISTIC THEISM necessarily identifies Creation with Emanation, and, assuming the ground of Pantheism, conceives God and the universe to be related as cause and effect; conceives the universe to be the Divine Effect and Manifestation — the Manifest God, the Divine Form and Actuality. It thus conceives no effects in God, no manifestation of God in Himself, no Form and Actuality in the Absolute Divine Nature; and consequently regards the relative and phenomenal universe to be the sphere of Divine Effects and of the Divine Actuality; to be the sphere for the manifestation of the Divine perfections (instead of that to which these perfections shall be revealed — be both represented and presented): thus making either God's Efficiency and Manifestation to be temporal, relative and phenomenal, or the universe to be eternal and absolute, to be the eternal and absolute sphere of the Divine Operation, Manifestation and Efficiency: for, if it be not conceived that Absolute Actuality is an element of the Divine Nature, the pantheistic conception must be accepted — that the Relative is the manifestation of the Absolute, or that the Universe of Becoming Existence is the Actuality of God, and that God is the Ideality and Potentiality of the Universe, and is immanent in it.

Dualistic Theism states the World to be, not an effect but a creation — a created entity in which created-secondary-relative causes, essences, and effects are inseparably united. The fact that it has been created (or produced

out of the Nothing) by the creative efficiency of a transcendent being does not make it an effect of that being, in a philosophic sense, under the law of causality. There are absolute causes and eternal effects in the Absolute Divine Substance; and there are relative causes and temporal effects in the created cosmic substance; but the causes which produce these temporal effects are the cosmic principles established in the Universe at its creation. The argument, that, as the World is dependent and mutable, *it is therefore an effect* of an independent, self-existent and immutable cause, is a burlesque of reason. The law of continuity of being operates between cause and effect; and continuity is by essence, which is life and activity. Cause and effect are thus one in act and life, and the essence of the cause is identical with the essence of the effect. The cause of the thing is the ideality or reason of it, the being of a thing is the reality or essence of it, the effect is the actuality of the thing, the concrete manifestation; and this relation obtains in both absolute and relative spheres of existence. The Universe, then, is the result, not of an act of causality, but of the Creative Act of God, as absolute creative cause-being-effect, producing out of the Nothing the potential universe of relative and created causes, beings, and effects. The relation between the Creator and the Creation is not that of cause and effect, it is that between absolute-perfect-creative cause-being-effect and relative-imperfect-created causes, beings, and effects; between which intervenes the defective Nothing, which made the imperfect creation possible.

Dualistic Theism, by realizing conceptions of primordial opposites, of the Tri-personal Absolute God and the Impersonal Dissolutive Nothing, presents a ground for opposition in the spiritual sphere of relative existence, accounts for the representation of opposites in the natural

sphere of relative existence, is able to account for the creation, to contemplate the distinction between God, Nature, and man, and to conceive the possibility, for the creature, of everlasting existence through a spiritual union with the Creator and Regenerator, and of everlasting desistence through a spiritual union with the Decreator and Degenerator.

Two principal causes of the division in and destruction of philosophy and religion have been the confusion of opposites and the antagonism of similars. *Christian Philosophy* conceives as primordial opposites the absolute and the dissolutive, the divine and the infernal, construction and destruction, life and death, order and chaos, unity and diversity, universality and partiality, marriage and separation, wisdom and guile, love and hate, righteousness and wickedness, sinfulness and holiness, virtue and vice, salvation and damnation, equity and iniquity, truth and falsehood, good and evil, beauty and deformity, light and darkness, glory and corruption: but it does not oppose spirit to matter, unity to multiplicity, universality to distinction and individuality; it distinguishes and harmoniously relates them. It is able to conceive absolute relations; to recognize distinction, relation, and order in God; without placing in His Nature diversity and antagonism, separation and chaos, darkness and vacuity, either implicit or explicit. It is able to distinguish the separation or division of the different or the unlike, from the distinction of the same or the like; to distinguish diversity from multiplicity; to account for an unlimited and harmonious multiplicity in the material universe without referring it to the destructive principles of diversity, partiality and separation; and to account for these destructive principles without referring them to God, who is One, Universal, and Unitive. It is able to account for

the law of Selfishness or Self-Love, without referring it to an opposite universal principle, which is the Love of God; and vice versa; and it is able to account for the origin of Imperfection, Falsehood, Evil and Depravity, without being obliged to refer them either to the Creator, who is Absolute Perfection, Truth, Good and Righteousness, or to the creature, who cannot be the primary cause and creator of anything.

The failure to obtain the conception of the Nothing as Decreative and Dis-entitive — as the negative cause, the desisting essence, the deficientive form — has compelled "the rationalist" to regard the Creation as absolutely existing in God, and God as immanent in the creation; or to regard the phenomena of the universe as modes of manifestation in God the Absolute Principle of Life — a pantheistic conception that is as perfectly logical in a monistic philosophy as it is inconsistent with true rationality, and destructive to Christianity, as well as contradictory to the representation of Creation in the Scriptures, and to their pervading recognition of opposite spiritual principles and conditions of existence.

The philosophic mind, which is at the same time a believer in the Bible, at once comes upon the idea of the opposite to God, in the very creative act itself: *and the earth was without form and void; and darkness was upon the face of the deep.* The question at once presents itself: Whence the origin of this formlessness, voidness, and darkness? If before the creation there were none but God, Absolute Being, the Perfect One, Absolute Form and Former, Light itself and all Fulness, how got it to be that this Perfect Light and Full Being, in creating, produced formlessness, voidness, and darkness, if not by operation upon a sphere of Non-being, the complete opposite to Himself, and in which these elements were

essential and by nature? If there had not been, beside Himself, a formless, void, and dark principle, by the very necessity of His Being He could have produced nothing but Form of Form, Light of Light, Fulness of Fulness, Order of Order; God of God. The created chaos could not have been, unless produced out of an uncreated Chaos, opposite to the Divine Order: and this origin is supposed in Genesis, as well as in the prophet Isaiah, where Jehovah says, *I form the light and create darkness, I make peace and create evil, I Jehovah make all these things:* for the creative ideal, essence, and form of the void, dark, and formless earth of Genesis, and of the darkness and evil of Isaiah, could not have arisen, unless vacuity, formlessness, darkness, and evil had a decreative origin in God's Opposite; in the Not-god, or the Dissolutive Negation of Himself. As is said in *Proverbs* (xv. 11) and in *Job* (xxvi. 6), *Hell and Destruction are over against (neged) Jehovah:* they are not in Him, nor from Him, nor by Him; but, from eternity, opposite to Him; and they therefore have a separate subsistence, which is the Desistence or Non-being of the Infernal Nothing.

Without this ideal of the Nothing, as dissolutive and annihilative dis-entity, as the obscurative, privative, devastative sphere of Primordial Dividuality, the doctrine of Creation from Nothing is without rational or philosophic meaning: there is no Nothing, no Non-being, no Not-god, out of which God the Absolute Being and All, can produce aught outside of Himself, anything that is not Himself and in Himself: there is no negative cause, passive essence, deflective form — no defective entity — to attribute to the natural creation its defective elements: there is no ground for the existence, for the consciousness, or even for the representation, of falsehood and evil, of guile and hate, of sin and wickedness; of destruction, death, and

chaos; of discord, iniquity, and depravity. Even if we should falsely conceive these dissolutive and dis-entitive elements to be but the relative and accidental non-being, negation, defection, change, or privation of their vital and constructive opposites, the necessity would still exist; because, without the dissolutive Nothing — the annihilative Not-god opposite to God — there is no ground for defect, privation, or change, for the relative and accidental; and we should therefore be obliged to conceive these to be involved in the absolute and substantial, to be derived from God himself: which would destroy the idea of God as Absolute Substance and Perfect Being.

If the Nothing be not a dissolutive, decausative, defective entity, if there be only God, who is Absolute Being, the Absolute One and All, the Same, the Unchangeable — then, even non-existence is impossible; a cessation of existence, change, negation, defection, privation, are not possible; neither to be, to be conceived, nor to be represented; neither as substance nor as accident; neither in the mind of God the Creator, nor in the creation and the creature.

It is only from the ground of opposites — of absolute and dissolutive causality, being, and operation — that we can rationally conceive the existence of relative and becoming entity; and this for three reasons. I. The relative and becoming cannot be its own cause and subsistence: it is a datum of consciousness, that the absolute is the cause and subsistence of the relative. II. If God — the absolute, permanent, productive entity — were the sole original cause and being, there could be only the absolute manifestation of this cause and being in permanent and perfect form, an absolute universe in God: no creation would be possible, no relative and becoming and imperfect universe, nothing outside the Divine Absolute Nature:

for the Absolute can produce, from itself, nothing but the Absolute, within itself. III. If the Nothing — the dissolutive, cessative, annihilative dis-entity — were sole first cause and being, no production either absolute or relative could be: there could not be a simply dissolutive universe; destruction cannot construct, chaos cannot evolve order, death cannot produce life: neither one nor two negatives can make an affirmative on the plane of Being.

Monism, whether it recognize Emanation or Development or Evolution as the method of production, must proceed under the law of Continuity, and must conceive the essential identity of all principles and causes, of all substances, and of all kinds of being; and all attempts to smuggle, into Monism, Dualism (so necessary to the accounting for actuality) are but tricks of metaphysical jugglery, or blindness to metaphysical law. Dualism alone provides a ground for the method of Creation, for the law of discretion, and for the recognition of the essential difference between the creator and the creature, as well as between different kinds of beings in the sphere of the Creation; for change, and for increase, for decrease and decease.

Christian Philosophy presents the Decreative Nothing as the annihilative sphere upon which the Creative Divine Nature operates in the production of the universe of Created Nature. It conceives that, when God, by His Almighty Creative Word called into being a Created Nature which before had no existence, it was produced by His Creative Operation upon the Decreative Nothing, by His Creative Unity-Universality-Marriage, Consciousness-Activity-Life, Law-Power-Order, out of the Decreative Diversity, Partiality and Separation, Unconsciousness, Passivity and Death, Lawlessness, Force and Chaos: by the Operation of the Absolute Creative All upon the Disso-

lutive Decreative Nothing — it was produced by the Personal God out of the Impersonal Not-god which from eternity stood over against Him as dissolutive, negative, privative, defective cause, being, and operation. And this very Nature which God created could not have had that formlessness and vacuity, that chaos and inanity, that darkness and desolation, unless these negative and destructive qualities had been inherent in the Dissolutive Nothing out of which God produced it: for God is Absolute Form and Plenitude, is Absolute Order and Intelligence, is Absolute Light and Perfection. Without the Dissolutive Nothing, the creation produced by the act of the Divine Reason, Will, and Word would be either an absolute manifestation in God Himself, and therefore the Divine Form and Actuality — the Absolute continent of God: or it would be a perfect image of a perfect God — without defect or change, privation or death, sin or wickedness, depravity or corruption: but this is not the nature of the creation which God has made.

The only rationally conceivable process of the production of the Universe is, that the absolute, eternal, and permanent creativeness operates upon the dissolutive, cessative, and mutative decreativeness, producing out of it a sphere of causality, being, and manifestation, neither creative nor decreative, but created; neither absolute nor dissolutive, but relative; neither permanent and same nor cessative and mutative, but potential and mutable; neither eternal being nor annihilative non-being, but temporal and becoming existence.

Christian Philosophy conceives, that the absolute creative entity operates upon the dissolutive decreative dis-entity, producing the universe of relative and phenomenal created entity — the relative and phenomenal principle, essence, and form, causality, being, and opera-

tion: that absolute perfection produces, out of dissolutive defection, phenomenal and relative imperfection; that creative, permanent, and real Being produces, out of decreative, cessative, and annihilative Non-being, the created mutable and variable Becoming, the apparent, representative, and unreal existence of phenomenal and relative nature. It conceives, that the Divine Truth-Good-Beauty, the Creative Word (the triune Creative Almightiness, the creative unity-universality-marriage); that the Divine Light-Blessedness-Glory, the Creative Matter (the triune Creative Eternity, the creative consciousness-activity-life); that the Divine Honor-Peace-Splendor, the Creative Image (the triune Creative Majesty, the creative law-power-order); operate upon their decreative opposites in the Abyssal Nothing, producing (in the creative operation) relative and phenomenal and imperfect, mutable and variable and becoming, apparent and unreal and representative, images of the opposite elements which constitute the Absolute God and the Dissolutive Nothing.

THE ETERNAL AND UNIVERSAL CHRIST.

In stating Christianity, it is necessary that we should first conceive its realization in the universal sphere of the Creation, through the Eternal Incarnation of the Son of God in the phenomenal universe; and afterward conceive its realization in the human sphere of the Creation, through His Temporal Incarnation in human nature; because, unless we first obtain a true ontological conception of the Universal Christ, as Divine-Phenomenal Existence, it will be impossible to comprehend the nature of Salvation, which He accomplishes for the Created Soul in the communication of Divine-Phenomenal Life. We will therefore state the necessity for the Incarnation that existed in the nature of the original creation; and conceive in what this Universal and Eternal Incarnation consists, the manner in which it was realized, and the effects which it produces: because it is upon the Divine-Phenomenal Entity established by the Eternal Christ that Christian Theology must be founded; because this Entity is the only means through which a spiritual life, consciousness, and activity can be realized by the creature; and because it is only in the preëxistent nature of the Eternal Christ that we can contemplate the subsisting phenomenal nature of our Lord Christ Jesus, in whom God incarnates, reveals, and manifests Himself to man, as *Emmanuel*, "God with us."

The creation and redemption of the phenomenal universe is conceived in the following manner. The Creative

Operation is to be stated as the Creative Act of the Divine Son, who is the manifesting person in the Godhead, operating upon the Decreative Dis-entity through His Divine Creative Entity, which is the Divine Word, Divine Matter, and Divine Image, inseparably united as Absolute Creative Principle, Essence, and Form. It is conceived that, in the Creative Act, the Son in God, personifying and manifesting in His Person the tri-personal Divine Creative Entity of Word, Matter and Image, acts upon the Impersonal Decreative Dis-entity, producing out of it the universal sphere of Becoming Existence; the Created Universe of Phenomenal and Relative Nature, existing outside of the Personality and Being of God, and outside of the Impersonal Non-being of the Nothing. It is conceived that this phenomenal nature originally exists as a natural chaos of phenomenal forms, essentially in a state of natural death, and governed by the principle of natural separation; and that it is raised from the dead, and Spiritual Order, Life, and Marriage are established in it by the Eternal and Universal Incarnation of God; in which eternal process the Divine Son becomes God-Christ, and constitutes the kingdom of God in heaven and the power of His Christ, "who is the image of the invisible God, the first born of every creature," "the Beginning of the Creation of God." We conceive that this eternal reconciliation of the universe to God is followed by the temporal creation; or the forming in time of the phenomenal world, according to the particular types realized by the Son in the nature of the Eternal Christ of God: and we conceive that this temporal creation includes the formation of spiritual, ethereal and material atmospheres, and of universal, angelic, and human natures: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities or powers:

all things were created by him, and for him: and he is before all things, and by him all things consist."

The Divine Son — who, as the Ultimate Person in the Godhead, is confinite, consisting, containing, creative-divine entity; who is Confinite Divine Word as creative principle, is Consisting Divine Matter as creative essence, is Containing Divine Image as creative form — realizes through His Absolute Nature the tri-personal creative causality, being, and manifestation of God: the principiative divine ideals, the essentiative divine realities, the formative divine ideas of creation — realizes, as an experience of His Own Person, all the possibilities of Absolute Creative Existence. Through His Phenomenal Nature — framed, redeemed, assumed, and united to Himself as the medium in which He is immanent in the phenomenal universe, by which He unites this universe to Himself, and through which He operates upon it — the Divine Son realizes, as an experience of His Own Person, all the possibilities of Phenomenal Created Existence: all the universal principles, processes, and laws of Creation, of Redemption, and of Government: and these eternal things and operations in Himself constitute the universal types of the temporal things and operations by which He constitutes the Phenomenal World.

Thus, as God and Christ, as anointer and anointed — being both creator and created, both redeemer and redeemed, both governor and governed, both Lord and servant — the Eternal Son realizes the fulness both of Absolute Creative and Redemptive Existence, and of Phenomenal Created and Redeemed Existence — is both the Lord of the Universe and the Servant of God.

We conceive that in this eternal incarnative process, in which the Son in God becomes God-Christ, He conceives and establishes in His phenomenal nature all the princi-

ples, processes, and laws of the Universe; and that the relations which bind together all created things become established through the eternal laws of correspondence realized in the formation of the sphere of divine-phenomenal existence in Himself: that He conceives and establishes the laws of structure and the laws of development; the laws of natural existence and the laws of spiritual existence — it being through the natural sphere of His phenomenal nature, and the spiritual sphere of His divine-phenomenal nature, that the natural and the spiritual laws of created existence are realized and established as laws of the universe; and that the supernatural and the spiritual Divine Providence in the government of the universe become realized and established in general principles and ideals, in specific laws and decrees, and in a constant and particular direction of the phenomenal world in regard to universal, individual, and material things; and in spiritual, ethereal, and material atmospheres.

From the point of view of this conception of the Creation of the phenomenal Universe and the formation of the phenomenal World, there arises the necessity for both an eternal and a temporal Incarnation of God: first, the necessity that the Son of God, in the eternal times, should become incarnated in the phenomenal sphere of existence by the assumption onto His Own Person of a universal phenomenal nature corresponding with the universal created entity, as the consequence of the creation of this universe, as the condition of spiritual life in it through marriage with God, and as the condition of the formation of the phenomenal world of individual creatures. Second, the necessity that the Son of God, in the fulness of time, should become incarnated in the human sphere of existence by the assumption of human nature onto His Own Person, and by being born into this atmosphere in the

form of a man, as the consequence of the formation, and as the condition of the redemption, of individual human souls.

We have first to conceive the Eternal and Universal Incarnation of God in Christ; which originates in the necessity that there should be realized in God a nature in which the principles, laws, and phenomena of Absolute Existence and of the Creator should be brought down into forms capable of being communicated to and realized in phenomenal existence and in the creature: a mediative nature in which the absolute and phenomenal might be united or made harmoniously at-one, constituting an Absolute-Phenomenal Nature as the universal phenomenal cause and source of spiritual existence to the creation and the creature, and by means of which the universe could be formed into a medium for the revelation — the representation and presentation — of absolute existence to the most external and manifold forms of phenomenal existence.

We have already seen that the Universe is not, and cannot in the nature of things be, absolute, self-generating, and self-efficient, either an absolute cause and principle of existence, absolute in its essence and quality, or the absolute form and manifestation of God: but is a created, relative and becoming entity, existing outside of the form and nature of God, simply representative of opposite causes — of constructive and destructive principles — and entirely dependent for its existence upon the continuous creative operation of God upon the Decreative Nothing. We conceive that the phenomenal universe comes into existence as a natural, dualistic, discordant, and chaotic entity in a state of natural death and opposition to God. As the Universe does not exist in an absolute and creative, but in a phenomenal and created, sphere

of existence, no form of existence in this universe could become conscious either of absolute causes or of absolute effects; and as God does not exist in a phenomenal and created, but in an absolute and creative sphere of existence, He could not in this sphere become conscious either of things as they exist in a phenomenal sphere, or of absolute things in forms that could be communicated to the phenomenal consciousness; so that no medium of conscious communication between God and the created universe could possibly have existed. It therefore becomes clearly evident that, unless God should have united these absolute and phenomenal spheres of Existence in His Own Person and constituted a Mediative Nature as the centre and cause of Spiritual Existence in the Phenomenal Universe, no conscious spiritual communion could have been established between God and this Universe, and no spiritual life could have been communicated to the creature.

Now, this necessitated the Incarnation of God in a phenomenal nature, because it is evidently only through the agency of a mediator who should unite in Himself both absolute and phenomenal natures, that this union of absolute and phenomenal spheres of existence could be effected, and a medium of communication be established between God and the universal created entity.

The question may be asked: Even supposing the necessity to exist for this mediative divine-phenomenal sphere, and for the regeneration of the phenomenal constitution, how did this necessitate the Incarnation of God in the Phenomenal Universe? If the Universe were created by God, did it not come within the consciousness of God, and could He not therefore construct a divine-phenomenal, as well as a phenomenal, sphere of existence, and be able to regenerate the phenomenal nature into a correspond-

ing form without any additional process? The answer is, that, although Creation became constituted by the operation of God, it was not possible that this Creation should have taken place entirely within the limits of the divine consciousness; because this would necessitate either producing creation in His Own Substance and as a mode of manifestation in Himself, or emitting the Creation from Himself as a divine emanation. Besides, even if such a creation had been possible, it must have been a divine creation in which nothing but Absolute Life in forms of Truth, Good, and Beauty could have been produced, and from which sin and death, and all falsehood, evil, and deformity must have been utterly excluded. We have already seen that such a creation must have been impossible; all may see that such is not the nature of the Creation that has been produced; and the holy Scriptures represent the universal creation, not as perfect, but as formless, void, and dark.

We conceive that the Phenomenal Universe is constituted by the Divine Creative Operation producing out of the Decreative Nothing a Sphere of relative and changing existence outside of the absolute sphere in which God exists as Absolute Life and Permanent Being, and outside of the annihilative sphere in which the Devil desists as Dissolutive Death and Cessative Non-being: and we conceive, that this Universe is the totality of Phenomenal Nature as relative causality, becoming being, and modal manifestation; is a relative, becoming, and modal entity composed of principles, essences, and forms which represent, upon the one hand, the Absolute Marriage, Life, and Order of its Creator, and, upon the other, the Dissolutive Separation, Death, and Chaos of its Decreator — that this creation is sustained and supported in its natural existence by the combined action of opposite material forces

under the direction of the divine creative causality — and that this is a chaotic, discordant, dualistic, and simply representative condition in which the Universe is internally governed by the laws of diversity, partiality, and separation, which are the laws of the annihilative principle, operating through a dual phenomenal substance in the production of accidental, phenomenal, and natural instead of absolute and spiritual experiences, which must therefore have been realized outside of the consciousness of God. Without the assumption of the phenomenal nature God could not have constructed a divine-phenomenal sphere of existence, because the universe as a created and phenomenal nature, as a dualistic and representative entity, as the sphere of the relative, the accidental, the becoming, as the inheritor of decreative attributes, and as internally governed by destructive law, could not in any other way be brought within the limits of the Divine Consciousness: and the reason for this is, that the Universe is not created from Divine Substance which constitute the Life, Consciousness, and Activity of God: but it is made by the Divine Creative Operation upon the Decreative Nothing, which is the opposite Sphere of Non-Being, the essential attributes of which are Death, Unconsciousness and Passivity. Furthermore, the Creation must be brought within the Divine Consciousness through the personal experience of the Creator, as the condition of His becoming its Saviour and Redeemer; for the reason that even those phenomenal principles, functions, and forms which represent God the Creator, being natural and unreal, are destitute of any true life, and as such are, equally with those which represent the Decreative Nothing, excluded from the consciousness of God.

In order that phenomenal existence should become spiritual and real, should be redeemed from Death and

from subjection to Destructive Law, and become at-one with God; in order that a spiritual instead of a natural constitution should be provided for created things — it was necessary, that God should assume and save phenomenal existence as a personal experience; that the Son in God, the Absolute Creator, should become incarnated in the Phenomenal Creation, should realize as an experience of His Own Person a universal phenomenal nature, produce its salvation and regeneration, and unite it to Himself as the Eternal and Universal Christ, the divine-phenomenal sphere of existence, which should be in Him, and He in it, which should incarnate, reveal, and manifest God in the phenomenal universe; that this Nature should stand as the conscious medium of spiritual communion between absolute and phenomenal existence, between God and the Universe, to constitute the Everlasting Mediative Way between the Creator and the Creature: "the hidden Wisdom, which God ordained before the world unto our glory:" "The Light of the World, the Light of Life."

We conceive that the Son in God — God of God, God with God — became Incarnate, became God-Christ; the Creator-Creature, in the Eternal Ages, before all time, "from everlasting, from the beginning, or ever the earth was." We conceive this eternal-temporal Incarnation to be realized through the Assumption of a universal phenomenal nature, which the Absolute Divine Son formed, redeemed, and assumed — or created, regenerated, and united to Himself — as the Eternal and Universal Christ of God, "the Anointed from everlasting," the Eternal Messiah; the Tabernacle and Holy Habitation of God in the created universe. We conceive the Eternal Divine Creature, Christ, to be the Universal Mediatory Sphere between God and the Universe, the medium into which He comes, in which He is immanent, and through which

he causes, exists, and manifests Himself in the phenomenal universe, and reveals Himself to the phenomenal mind.

We conceive the Eternal Christ — the Eternal Divine Creature — to be the Divine-Phenomenal Entity, the Theochristic principle, essence and form, by which, through which, and in which the Absolute Divine Son operates in Creation, in Government, and in Redemption; we conceive the Eternal Christ to be the total Image of the Godhead in the Phenomenal Universe; the Eternal Theochristic mind, soul, and body, in the image of which man is created, into the likeness of which he is regenerated, and into the aspect of which he is transformed.

How could God, the Absolute, assume the Relative, the Creator assume the Creature? We answer, through His Creative nature. Not onto the Divine Mind — the absolute Reason-Spirit-Aspect, the Causative nature of God; not onto the Divine Soul — the absolute Will-Substance-Likeness, the Generative nature of God; but onto the Divine Body — the absolute Word-Matter-Image, the Creative nature of God, did the Divine Son assume the universal creature which he made for that purpose; having redeemed it from the power of the Dissolutive Nothing out of which the Universe was made. The Divine Creative Entity integrally possesses the capacity for union, through the redemptive and incarnative act, with the universal creature produced by its creative activity: the universal creature in which God contemplates His Creation as redeemed and united to Himself in conscious harmony with the Divine Law-Power-Order, as a universal spiritual creation and mediatorial nature, in which Creator and Creature might commune.

The universal creature, Christ, is taken onto the creative nature of God the Son, without confusion or blending of the creative with the created entity, which stand in hypo-

static union in the person of God the Son in such a way that Christ is in God and God is in Christ in everlasting redemptive Communion and Anointing of the created by the creative entity.

The Person of God the Son does not undergo change by the Incarnative Act; neither the person nor the creative nature of God can in any sense change — He is the Unchangeable.

We conceive it to be the object of God, in His Eternal and Universal Incarnation, to raise the phenomenal nature from out of the chaotic condition of natural death, in which it is governed by the Infernal Separative principle and is antagonized to Him, into an orderly condition of Spiritual Life, in which it is governed by the Divine Unitive Principle and is reconciled or made at-one with Himself. We conceive that the Divine Son accomplishes this by assuming onto His Own Person and establishing in the phenomenal universe a sphere of created, becoming, and conditioned existence, corresponding, and uniting with His own creative, permanent, and conditionative existence — a Divine-Phenomenal principle, essence, and form, in communion with His Absolute Nature, as a mediative nature, a marriage-way from God the Creator to the Created Universe, and from the Created Universe to God the Creator; through which He could mediately operate upon this universe; through which this Universe could be united to Him; and from which He could sustain and provide for the creation and the creature in a spiritual and real condition of existence. The Absolute Son of God took on Him the Phenomenal Nature unconsciously dead in darkness and corruption, in order to reconcile it to its Creator; that the principle of separation, the essence of death, the form of chaos, in this nature might be overcome as a Personal Experience of God in the very nature

over which separation, death, and chaos had dominion. Thus was, is, and ever will be realized the Atonement of the Phenomenal Universe.

Being an Absolute Person, and thus possessing a universal absolute consciousness, the Divine Son by this eternal assumption must have become conscious of the universe of phenomenal nature, which includes in essence all individual souls, so that all possible forms of phenomenal depravity were at once realized in His consciousness; and thus, to use the language of the Scriptures, "He took upon Himself the sins of the whole world"; and by redeeming this phenomenal nature in Himself and regenerating it into a Divine-Phenomenal Nature He prepared Himself to redeem and to regenerate into the same image all those who should through faith receive Him, and thus be made through Him at-one with God.

We conceive that, in the marriage or union, under the law of incarnation, of the absolute nature of the Divine Son with the phenomenal nature assumed by Him and anointed as the Eternal Christ of God, the Divine Son, by the operation of His almighty marriage principle in the Divine Communion, reordinated, regenerated, and recreated the phenomenal principle, essence, and form of His assumed nature into a Divine-Phenomenal Entity — into a phenomenal marriage-principle, life-essence, and order-form — and united this Nature to His Absolute Divine Person in the relation of mutual immanence, as the medium in which He descends into the phenomenal universe, in which He incarnates, reveals, and manifests Himself outside of His Absolute Nature and Divine Sphere of Existence.

We conceive the generation of Divine-Phenomenal Existence in the form of God the Son — under the law of marriage, communion, and incarnation — to be a continuous generation of the Christ Nature by an everlasting redemp-

tion of the phenomenal nature, to be an eternal and everlasting transmutation of the phenomenal elements into the divine-phenomenal elements; an eternal and everlasting divine transcausation of the phenomenal principle into the divine-phenomenal principle; an eternal and everlasting divine transubstantiation of phenomenal being into divine-phenomenal being; an eternal and everlasting divine transfiguration of the phenomenal form into the divine-phenomenal form; an eternal and everlasting marriage in the Person of the Divine Son, of the divine-phenomenal principle, essence, and form, as the Christ of God, in holy communion with His Absolute Divine Nature.

The Eternal Redemption of the phenomenal nature, in which the Divine Son realizes Absolute Christianity as a Personal Experience, and constitutes in His Own Person the Divine-Phenomenal Nature as the Eternal Messiah, includes the Revelation and Vision of Absolute Law in the phenomenal Mind; the Belief in and Election of Divine Law by the phenomenal Will; and the Salvation of the phenomenal nature by Marriage with God through the voluntary sacrifice of Personal Life — which is the Divine Atonement. This realization by the Divine Son, as a Personal Experience, of Salvation for the phenomenal nature through Belief in Divine Law is demanded in order that He may be the Redeemer of the angelic and human race; in order that He may be the Maker of Souls capable of this Revelation and Vision, of this Belief and Election, and of this Salvation by Marriage with God: and that He may cause them to represent these experiences in their natural state, as well as to realize them in their spiritual state.

In the Eternal Assumption of the phenomenal nature, the Divine Son, as it were, individualizes and assumes the phenomenal entity, realizes the Universe of phenomenal

nature as an experience of His Own Person, and thereby becomes conscious of all the possibilities of the Creation, or of the Creature; as through His Absolute Nature He realizes all the possibilities of the Creator. This Divine Experience of all the possibilities of creation and of phenomenal existence, before all times and all worlds, is the necessary condition, that the Son in God may be in time the Framer of the Phenomenal World.

In the Eternal Redemption of the phenomenal nature the Divine Son, as it were, redeems the Universe as an experience of His Own Person; realizing through the Redeemed Phenomenal Nature all the possibilities of the Redeemed Creature, as through His Divine Nature He realizes all the possibilities of the Redeemer-Creator. This Divine Experience of all the possibilities of Redemption and of Redeemed Phenomenal Existence, in the eternal times, is the necessary condition, that the Son in God may be in time the Redeemer of the Universe of Created Souls. To the Eternal Principles, Processes, and Laws, constituting the realization of the Divine-Phenomenal Nature of God the Son, we are to look for the Types of all the principles, processes, and laws of phenomenal existence, both natural and spiritual, which were established in the created Universe — in the Universal, Angelic, and Human Worlds.

Through His Divine-Phenomenal Nature the Divine Son, as God-Christ, frames the individual beings of the phenomenal universe, according to the Laws of Correspondence established by Him in this Nature, and according to the phenomenal image, type, and ideal realized in His Eternal Incarnation: and it is through this Divine-Phenomenal Nature that the Eternal Divine Son operates in the Redemption and Regeneration of these individual beings, as well as in their Creation or Framing, their Preservation in Existence, and their Government according to

the general principles and the particular laws of Divine Providence established by Him in this Nature.

We conceive the preëxistent nature of Christ to be a Divine-Phenomenal Nature, created and redeemed to represent the Tri-Personal God, to mediate the Divine Nature, to incarnate the Divine Son; to be the Eternal Lamb of God which taketh away the Sin of the World; to be the Eternal Cherub, anointed by God in the eternal ages, upon which forever rests the glory of Jehovah, and inhabiting which God the Son sits on the throne of the Created Universe. We conceive this Nature to be the universal God-Christhead, the Fulness of Divine-Phenomenal Existence, the Universal Immaculate Creature, the Sum and Source of Created Excellence and Perfection — to be the medium in which God constitutes the fulness of the phenomenal incarnation, revelation, and manifestation of Himself; and the medium by which He causes, generates, and creates in the phenomenal universe — by which He frames, makes, and forms the phenomenal world; and by which He illuminates, saves, and regenerates phenomenal individuals. We conceive the Eternal Christ-Nature to be the medium in which God constitutes the total Incarnation, Revelation, and Manifestation of the Divine Personality that is possible outside of the Absolute Divine Nature; and that, without confusion or mixture of the natures but by an Absolute Communion and Eucharistic Marriage, He unites His Absolute Divine Nature to the Phenomenal Christ-Nature, in hypostatic union, in such a way that the Divine Nature of God the Son is in the Christ-Nature, and the Christ-Nature of God the Son is in the Divine Nature, in entity, in individuality, and in personality — in principle, in essence, and in form; in omniscience, in omnisentience, and in omniproductivity; in mind, in soul, and in body.

We conceive the hypostatic marriage with their abso-

lute divine archetypes, eternally standing in the nature of God the Son, of the Divine-Phenomenal Unity, Universality, and Marriage of the Christ-Principle; the Divine-Phenomenal Consciousness, Activity, and Life of the Christ-Essence; the Divine-Phenomenal Law, Power, and Order of the Christ-Form: we conceive the hypostatic marriage with their absolute divine archetypes, eternally standing in the Nature of God the Son, of the Divine-Phenomenal Reason, Spirit, and Aspect of the Christ-Mind; the Divine-Phenomenal Will, Substance, and Likeness of the Christ-Soul; the Divine-Phenomenal Word, Matter, and Image of the Christ-Body. We conceive that these Divine-Phenomenal Elements incarnate, reveal, and manifest the Absolute Elements of the Divine Nature in Subsisting Spiritual Elements of Phenomenal Existence, which constitute the eternal and everlasting types in Creation of their absolute archetypes in God the Creator, and the subsisting fulness and source from which all creatures are enlightened, vivified, and sustained in everlasting life at-one with God: —

the subsisting fulness and source
of all created Wisdom-Vision-Knowledge;
of all created Love-Delight-Joy;
of all created Might-Vitality-Counsel:
the subsisting fulness and source
of all created Faithfulness-Virtue-Justice;
of all created Holiness-Grace-Mercy;
of all created Righteousness-Salvation-Judgment:
the subsisting fulness and source
of all created Truth-Light-Honor;
of all created Good-Blessedness-Peace;
of all created Beauty-Glory-Splendor.

"And I saw, and I heard a voice of many angels round about the throne and the Living Creatures and the Elders;

and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a great voice, *Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.* And every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I, saying, *Unto Him that sitteth upon the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever.* And the four Living Creatures said, *Amen.* And the Elders fell down and worshipped."

The Eternal Work of God, the All-Immaculate Creature, the Universal Christ-Nature, is revealed in the book of *Proverbs*, Chapter VIII, and is personified as Wisdom, saying: *I lead in the Way of Righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit Salvation; and I will fill their treasuries. Jehovah created me as the Beginning of His Way; His Eternal Work before time was: I was anointed from eternity, from the beginning; before the beginning of the Earth. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were established, before the hills, was I brought forth: while as yet He had not made the earth, nor the fields, nor the head of the dust of the world. When He prepared the heavens, I was there: when he established the arch above the face of the deep; when He made fast the æther above; when He strengthened the fountains of the deep; when He appointed to the sea its bounds, that the waters should not pass their limits; when he established the foundations of the earth; then I existed beside him a worker, and I existed daily delights, always rejoicing in his presence; rejoicing in the habitable land of His Earth; and my delights were with the sons of men. And now, hearken unto me, O sons; and*

blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, watching the posts of my doors: for whoso findeth me findeth life; and shall obtain grace from Jehovah. But he that sinneth against me, wrongeth his own soul: all they that hate me love death.

Saint Augustine had a vision of this Eternal Beginning of the Spiritual Creation of God, of "that spiritual or intellectual Creature which always beholds the face of God": and he presented this vision in the twelfth book of his *Confessions*, in the following words: (ch. IX) "Verily, indeed, the heaven of heaven, which Thou createdst in the beginning is some intellectual creature which, although noways co-eternal with Thee, the Trinity, yet partaketh of Thy Eternity, and doth, through the sweetness of that most happy contemplation of Thyself, strongly restrain its own changeableness; and without any fall since its first creation, cleaving close unto Thee, is placed beyond all the rolling vicissitudes of times. (Ch. XII) It is so formed, that, without any ceasing of contemplation, without any interval of change, changeable, yet not changed, it may thoroughly enjoy Thy Eternity and Unchangeableness. (Ch. XI) O blessed creature, if such there be, cleaving unto Thy Blessedness, blessed in Thee its eternal inhabitant and its enlightener. I find no better name to call the heaven of heaven, which is the Lord's, than Thine house, One pure mind, most harmoniously one in a settled peace of holy spirits, Citizens of Thy City in the heavenly places above these heavenly places of ours.

(Ch. XV) "There is a certain sublime creature, with so chaste a love cleaving unto the true and truly Eternal God, that, although not co-eternal with Him, yet is not detached from Him, nor dissolved into the variety and vicissitudes of times, but reposeth in the true contempla-

tion of Him only. This is the house of God, not of earthly mould, nor of any celestial bulk Corporeal, but Spiritual, and partaker of Thy Eternity, because without defection forever. For Thou hast made it fast forever and ever, Thou hast given it a law which it shall not pass. Nor yet is it co-eternal with thee, O God, because not without beginning; for it was made. Thus, although we find not time before it, for Wisdom is the first creature of all: certainly, not that wisdom which is wholly Co-eternal and Equal unto Thee, our God, His Father, and by whom all things were created, and in whom as the beginning Thou createdest the heaven and the earth: but that wisdom which is created, that is, the intellectual nature, which is light by contemplating the Light: for this also, though created, is called wisdom. But such difference as is betwixt the Light which enlighteneth, and that which is enlightened, so much is there betwixt the Wisdom that createth, and that which is created; betwixt the Righteousness that justifieth and the righteousness which is made by justification. For we also are called Thy righteousness: as saith a certain servant of Thine, 'That we might be made the righteousness of God in Him.' Therefore since a certain created Wisdom was created before all things, the rational and intellectual mind of that Chaste City of Thine, our mother which is above, and is free and eternal in the heavens. In what heavens, if not in those that praise Thee, the heavens of heavens. Because this is also the heaven of heaven for the Lord. And if we do not find time before it, because that which is created before all things precedeth also the creature of time, yet the Eternity of the Creator Himself is before it, from whom, being made, it took the beginning, not indeed of time for time itself was not yet, but of its very creation. Whence, thus, it is after Thee,

our God, that it may be entirely other than Thou, and not the self-same.

"O house, beautiful and full of light, I have loved thy beauty, and the place of the habitation of the glory of my Lord, thy builder and possessor. Let my wandering sigh after Thee: and I say to Him, who made thee, let Him possess me also in thee, because He hath made me also. I have gone astray like a lost sheep, but upon the shoulders of my shepherd, thy builder, I hope to be brought back to thee."

THE TEMPORAL AND INDIVIDUAL CHRIST.

HAVING conceived the Eternal and Universal Incarnation of God in Christ, by which is constituted the Divine-Phenomenal Entity, through which the Universe is saved and united to God, and God is immanent in the Universe — which Incarnation originates in the necessity that a universal created nature should be constituted in God, in which the principles, consciousness, and laws of Absolute Creative Existence should be brought down into forms capable of being communicated to and realized in phenomenal created existence — we have next to consider the Temporal and Individual Incarnation of God in Christ-Jesus; which originates in the necessity that an individual nature should be constituted in God-Christ, in which the principles, consciousness, and laws of Divine-Phenomenal Existence should be brought down into forms capable of being communicated to and realized in human individuals: a mediative nature uniting and making harmoniously at-one the Divine-Phenomenal Existence of the Eternal and Universal Christ, formed in absolute time, and the human existence of man, formed in phenomenal time — constituting a Divine-Human Nature as an individual form of the Universal Christ of God; as an individual divine-human mediator of Spiritual Existence to mankind by means of which Humanity could be saved, united to God in Christ, and formed into a medium for the production of the most external and particular forms of Spiritual

Truth, Good, and Beauty, by which His Kingdom should be established upon the Earth.

We have conceived the wide separation that originally exists by nature between the absolute and phenomenal spheres of existence and the necessity that a Divine-Phenomenal Nature should be realized in God, or assumed upon the Person of the Divine Son, as the medium of communication between God and the Universe, and as the condition of the Formation of the Phenomenal World, and of the universal supernatural and spiritual salvation of created natures. We have conceived that, by the assumption of this nature, God realized as a personal experience, and redeemed, the natural universe which He had created, and established universal supernatural and spiritual spheres of phenomenal existence from which all orders of created individuals could be enlightened, saved, and sustained in supernatural and in spiritual life at-one with Him.

We have now to consider the separation that exists between the Divine-Phenomenal and the Human Nature, the necessity that God-Christ should assume human nature, realize it as an experience of His Own Person, save it, and regenerate it into a Divine-Human Nature, as the condition of salvation for individuals of the human race which He had formed, or in order that this universal supernatural and spiritual life should be communicated to individual men.

We have already seen that man is not, and cannot in the nature of things be, an absolute and creative entity; that is, that he cannot be either a portion of the Divine Principle or of the Divine Life, as the philosophers have taught; or a portion of the Divine Form and Manifestation, as many theologians now teach: but is simply a created and relative entity which is entirely dependent

for its existence upon the continuous operation of both absolute and phenomenal cause, being, and manifestation. We conceive that as the Universe of Phenomenal Nature, or the macrocosmic creature, comes into existence in a natural condition — chaotic and lawless in form, essentially dead and unconscious, discordant and diverse in principle — so human nature, as a microcosmic creature, must first exist as a natural, dualistic, and discordant phenomenon, representing absolute and dissolutive principles, conscious of nothing but unreal appearances which are the opposite of what they seem, and governed internally by the dissolutive laws of diversity, partiality, and separation, by which it is antagonized to God; while it is at the same time an image of opposites and productive of external manifestations representing both truth and falsehood, both good and evil, both beauty and deformity. We conceive that, not being real and spiritual, but existing in an unreal natural condition that is the opposite of what it seems, it cannot perceive anything that is real and spiritual, and is thus conscious of nothing but unreal and discordant natural appearances which it is totally unable either to understand or to reconcile, but at the same time is obliged to believe in as real. We conceive that human nature must necessarily have been kept in this unreal natural condition — in which it is entirely unconscious of the spiritual itself, and conscious only of its natural representatives — until all its opposite natural elements have been fully developed; for the reason that the Spiritual Birth includes a consciousness of absolute and dissolutive principles, one of which must be chosen and the other rejected by the individual becoming conscious of them: and thus that the communication to man of a spiritual consciousness and a knowledge of spiritual realities must oblige him to choose which of these opposite primordial

causes shall constitute the principle of his existence, because in the Spiritual he "cannot serve two masters"; and that — as this choice must therefore result in the reconstruction, by one or by the other of these causes and principles, of all the elements of his constitution, so that he shall become a spiritual nature harmoniously one, instead of a natural nature discordantly dualistic — until all the elements and faculties of the natural constitution have been completely developed and the natural individual has become a complete construction, this transition from a natural to a spiritual condition cannot possibly take place.

The most important questions, then, that we have to consider are these: How is this transition from a natural to a spiritual sphere of consciousness and existence to be effected? After all the elements and faculties of the human constitution have obtained a complete natural development, and it has thus been prepared for reconstruction into a spiritual nature, how could a consciousness of absolute causes and of absolute phenomena, without which no spiritual condition of the soul could possibly be realized, be communicated to it, so that a ground for this reconstruction could be established through the free choice of the absolute or the dissolutive cause as the power that should operate upon it in its spiritual regeneration or degeneration. How is man to be redeemed from the dominion of the destructive natural life? How are the divine and human spheres of consciousness, activity, and life to become harmonious or at-one? How can man be enlightened, sustained, and supported in a spiritual existence harmonious with that of God and of His Christ, and become a spiritual nature to which He could manifest Himself spiritually and really, and through which He could produce the most external and particular

forms of Spiritual Truth, Good, and Beauty, and thus establish His Kingdom upon the Earth?

As the only means through which man could be redeemed to spiritual life, human nature, as a particular phenomenal entity, must have been realized as a personal experience of God Himself; must have been assumed, saved, and regenerated into a divine-human nature in spiritual communion with His Divine Nature; to accomplish which, the Son of God, in the fulness of time, became incarnate in the human sphere of existence, by the assumption of human nature onto His Own Person, and by His birth into this atmosphere in the nature of a man. In order that man should become spiritual and real, and should be regenerated into a nature corresponding with God and His Christ, a divine-human nature must have been realized in God to constitute a mediative sphere of existence between the Divine and the Human, from which man could be inspired, sustained, and supported in spiritual existence; and which should furnish the requisite particular spiritual principle, essence, and form in the nature of God-Christ for the regeneration of each human individual into his appropriate spiritual nature.

The question may be asked: Supposing the necessity to exist for the divine-human nature, how did this necessitate the Incarnation of God and His Christ in human nature, or in man? If human nature were created by God Incarnate, did it not come within the consciousness of God and His Eternal Christ, and could He not therefore construct a divine-human, as well as a human nature, and be able to regenerate the human into a divine-human nature without any additional process? The answer is, that, although the creation of human nature was realized by the Formative Operation of God-Christ, it was not possible that this creation should have taken place entirely

within the divine-phenomenal nature and consciousness, because this would be to produce human nature from Himself, or as a mode of manifestation in Himself; and we should have to admit that God in human nature must multiply His Christ indefinitely, or make in His Christ-Nature an indefinite multiplicity of individual Christs, all of whom would be mediums for the incarnation, revelation, and manifestation of God: instead of the Personal Christ-Nature of God the Son being the One Mediator, and the Fulness of Divine Incarnation, Revelation, Manifestation, and Immanence in the Phenomenal Universe.

We say, that, without the assumption of human nature, God-Christ could not have constructed a divine-human nature, because the human as a form of existence did not come within the Divine or the Divine-Phenomenal Consciousness, for the reason that man is not created from the Christ-Nature, through which God obtains a Divine-Phenomenal consciousness: but we conceive that human nature is made and formed by the Formative Operation of the Eternal Son — who is God-Christ — operating upon the unredeemed chaos of Phenomenal Nature, and producing and forming out of this nature the human nature and sphere of existence, as an image of His natural Christ-nature, deriving its life from the sphere of Natural Phenomenal Substance, and capable of realizing a natural existence which should represent the dualistic principles, essences, and forms of this nature. Therefore, the human nature which He had formed He realized from the position of the maker and former, not of the made and formed; of the creative artist, not of the created work. In order that human existence should be brought within the Divine Consciousness; in order that man should be raised from the natural into the spiritual, and be made conscious of primal opposites; in order that Divine Law should be

revealed to his reason and be accepted by his will, as the condition of salvation from everlasting spiritual death; in order that the forms of his constitution — of his mind, his soul, and. his body — should be regenerated to correspond with the universal spiritual sphere of phenomenal existence established as the Eternal Christ of God, so that he might be in Christ and Christ in him — the Son in God, in the fulness of time, must have become incarnate in the human sphere of existence, by the assumption of human nature onto His Divine Person, by His birth into this atmosphere in the nature of a man, and by the salvation and regeneration (or re-birth) of this nature as divine-human, united, in His Christ-Nature, in Everlasting Marriage with His Divine Nature: so that He should be able to reveal Himself to the consciousness of individual men, to save them from the Dissolutive Death, and to regenerate them into images of His Divine-Humanity — that they should be supplied from the sphere of His Eternal Christ with Spiritual Life which is consciously governed by Absolute Law, instead of being supplied, either with natural life from the sphere of Phenomenal Nature, which is unconsciously governed by Destructive Law, or with Spiritual Death which is infernal-human existence, and is consciously governed by Dissolutive Law — and that they should become spiritual mediums for the manifestation of divine-human life in the most external and particular forms of spiritual existence; instead of either remaining natural mediums for the representation of opposites, or becoming spiritual mediums for the realization of infernal-human existence, which is spiritual death.

We conceive it to be the object of God, in His Temporal and Individual Incarnation as Christ-Jesus, to raise the human nature out of the natural condition, in which it is governed by destructive law and antagonized to Him

and to His Christ, into a spiritual condition governed by Divine law and reconciled to Himself, by realizing in Himself a form of human existence at-one with His Divine Existence, and "an image of His Own Eternity" —a Divine-Human Nature communicating, in His Christ, with His Divine Nature, as a mediative way through which He could operate spiritually upon mankind from universal, individual, and material points of view. The Absolute Son in God took on Himself human nature, redeemed it, and married it to His Divine Nature, as the medium in which He could incarnate, reveal, and manifest Himself in the human sphere of existence; and by which He could operate immediately upon the spirit, soul, and body of man.

The assumption by God of the Divine-Phenomenal man, Christ-Jesus, is demanded in order that the Divine Son may realize as a personal experience the revelation of Absolute Law to the human reason, the acceptance of Divine Law by the human will, and the redemption of human nature by the Divine Atonement. We conceive that in the Divine-Phenomenal man, Christ-Jesus, Humanity is married to God in His Eternal Christ; that the Divine Son by His Temporal Incarnation in Jesus became conscious of human nature from a created, made, and formed point of view, in its natural and spiritual conditions of existence, and in the form of an individual soul. We conceive that the Temporal Redemption of human nature, in which the Divine Son realizes, as a personal experience, Divine-Humanity, which is Human Christianity, and constitutes in His Own Person the Divine-Phenomenal man as the human-temporal Messiah, includes the revelation and vision of Absolute Law in the human reason; the belief in and election of Divine Law by the human will; and the salvation of the human nature by

Marriage with God in Christ through the voluntary sacrifice of personal life.

This Divine Personal Experience of "Salvation through Faith." for the human nature, or the salvation of the human nature through the faith or belief of the human individual in Divine Law, is demanded, in order that the Eternal Son, God-Christ, may communicate to the human reason the saving revelation and vision of God, to the human will the saving Love of God, the saving belief in the Divine Revelation, the saving election of the Law of God — the Christian Faith, Hope, and Charity — through which the individual renounces Infernal Law and himself, accepts the Righteousness of Christ as his Life, believes in God and submits himself to His Law as revealed in Christ-Jesus: "And by him every one that believeth is justified from all things."

THE ETERNAL AND TEMPORAL INCARNATION OF GOD.

WE thus conceive the Eternal and Temporal Incarnation of God, in the phenomenal universe and in human nature. We conceive, that in God-Christ the Divine-Phenomenal Nature is assumed by the Divine Son as the Eternal and Universal Christ, the Universe is married to God, and universal spheres of existence are constituted, by union with and reception from which all orders of created souls are sustained in Spiritual Life at-one with God. We conceive, that in God-Christ-Jesus, our Lord, the Divine-Human Nature is assumed by the Divine Son as the Temporal and Individual Christ, human nature is married to God and His Eternal Christ, and a Divine Phenomenal Man is constituted in God, as the individual human mediator, through whom God is revealed to the human consciousness, and who is the Divine-Human Prophet, Priest and King of man's Spiritual World.

We conceive, that God eternally incarnates, reveals and manifests Himself within His Absolute Divine Nature, as a mutually immanent Tri-Personality of Spirit, Father, and Son; that, in the eternal ages, God incarnates, reveals, and manifests Himself in the phenomenal universe in the Eternal Christ — in the Divine-Phenomenal Nature — as God-Christ, who is God with His Eternal work; and that, in the fulness of time, God incarnates, reveals and manifests Himself in the human world in the Temporal Christ — in the Divine-Human Nature — as God-Christ-

Jesus who is God with us men: we conceive, that Jesus the son of David, Christ the root of David, and the Eternal Divine Son, are One Person — who is the Absolute Son in God, God the Son of God, come into the universe, and to us men: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, in his Son, Jesus Christ. This is the true God, and Eternal life" (*I John*, v. 20).

We conceive that both the Eternal and the Temporal Incarnation of God are the inevitable consequences of the creation of the phenomenal universe and of the formation of individual human souls. It was necessary, in order that the design of God in the creation of this universe should be realized, that the Divine Son, as the Ultimate Personality in God, should unite this phenomenal universe to Himself, through the assumption of a universal phenomenal nature which the Absolute Divine Son, in the eternal ages, framed, redeemed, and united to Himself as the Eternal and Universal Christ of God — the Divine-Phenomenal Nature, the Eternal Tabernacle of God, into which He comes, and in which He dwells in the phenomenal universe; by which He unites this universe to Himself, and through which He operates universally upon it in creation, in government, and in redemption. It became necessary, in order that the design of God in the formation of individual human souls should be realized, that the Eternal Son should unite humanity to Himself through the assumption of an individual human nature, which the Eternal Son, in the fulness of time, framed, redeemed, and united to Himself as the human-temporal and individual Christ of God — the Divine-Human Nature in which God realizes a personal experience of the salvation of human nature, by which He unites

human souls to Himself, and through which He operates upon them in revelation, in redemption, and in regeneration.

It is through His Universal Phenomenal Nature, which is "the beginning of the Creation of God," assumed and redeemed as the Divine-Phenomenal Nature — the Eternal and Universal Christ of God; "the Anointed before all ages"; "who is the beginning, the first born from the dead" — that the Divine Son realizes the total incarnation, revelation, and manifestation of God that is possible outside of the Absolute Divine Nature: thus, it is in the Eternal Christ that God dwells, and reveals Himself in the Phenomenal Universe; and it is by the Power of His Eternal Christ that he directly operates upon this Universe in creation, in government, and in redemption.

It is through His Individual Human Nature, which is the End of the Creation of God, assumed and redeemed as the Divine-Human Nature — the human-temporal and individual Christ of God, "which was made of the seed of David according to the flesh; and declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" — that the Divine Son realizes the individual incarnation, revelation, and manifestation of God to man; it is in the man "Christ-Jesus, the Son of David, the Son of Abraham," the human-temporal Christ, that God appears individually, and manifests His name unto men, and gives them the Word and the Glory which the Father giveth the Son; that they may know, and believe, and be united to God (*John*, XVII).

Thus, Christ-Jesus, as both the eternal and universal, and the temporal and individual, Messiah, is the created phenomenal Alpha and Omega, beginning and end, first and last; is the beginning and end of the Creation of God united to the Divine Creator in the Person of God the

Son; who is "the Christ, the Son of the Living God," is *Emmanuel* — "God with us." The Eternal and Universal Christ, the Beginning of the Creation of God, created before all things and before all times; the Eternal Lamb of God, "slain from the foundation of the World"; "the Bread of God," which "giveth Life unto the World"; the Root and Lord of David; the Universal Son of man which is in heaven; the Alpha, the Beginning, the First; having come down from God and from heaven to man and to the earth, and having been born into this world as an individual man — Jesus of Nazareth, "the offspring and son of David" — became also the human-temporal and individual Christ, the End of the Creation of God, created after all things and in the fulness of time; the temporal Lamb of God, crucified under Pontius Pilate; the Bread of Life which cometh down from heaven, that a man may eat thereof and not die; the Omega, the End, the Last; who came into the world to bear witness unto the Truth, to finish the Work of God.

By His Eternal and Universal Incarnation the Divine Son realizes the Marriage of the created and phenomenal universe to God — produces the union of the Absolute Divine and the Phenomenal Spheres of Existence: by His Temporal and Individual Incarnation He realizes Marriage within the created, phenomenal universe — producing the union of the spiritual, ethereal, and material spheres of this universe, and of the cherubic, angelic, and human natures.

As the Divine Son, by the eternal assumption of Christ, constituted the Divine-Phenomenal sphere of Existence, united the Universe to Himself, established the heaven of heavens, became the Lord of Hosts, and the Creator, Redeemer, and Governor of the phenomenal World: so, by the temporal assumption of Jesus, He constituted the

Divine-Phenomenal man, united individual men to Himself, and became the Prophet, Priest, and King of the spiritual human kingdom, or of the heaven of mankind.

Thus, God the Divine Son becomes God-Christ, becomes God-man; is both Creator and creature, is both God and man; the Divine Mediator existing in both Absolute and phenomenal spheres of existence, in both Divine and human natures. He, as One Person — the Eternal Son, Son of God and Son of man — has both Absolute and phenomenal, both Divine and human, natures, united in everlasting communion under the principle of Marriage; and by this union the created universe and created individuals are married to God; and the Son, the Prince of Peace, becomes the One Mediator — the Way, the Truth, and the Life.

We conceive the Eternal Christ to be a universal phenomenal nature, created before all time and forever, "from everlasting to everlasting," and constituted through the Eternal Redemption a Divine-Phenomenal Nature — One Eternal and Everlasting sphere of Divine-Phenomenal Existence — which is the Divine-Phenomenal Principle, Essence, and Form, as eternal and universal spiritual phenomenal cause, being, and manifestation; which is the Divine-Phenomenal Mind, Soul and Body, as eternal and universal spiritual phenomenal causative, generative, and creative individuality. We conceive that the Divine-Phenomenal Nature represents the Divine Absolute Nature of the Tri-Personal God, and incarnates in the phenomenal universe the Person of the Absolute Divine Son — who is the confinite, consisting, containing Person in God — in a universal created nature, the Eternal and Universal Christ of God, the Eternal Divine Creature, "who is the image of the invisible God, the first-born of every Creature"; "the Anointed from Everlasting";

"the Elect of God"; "the Eternal Beginning": by means of which, as a universal mediatory nature and sphere of redeemed phenomenal existence, the Divine Son, who is the ultimate and all-conficient person in the Godhead, operates upon the phenomenal universe in formation, in redemption, and in government, in creation, in generation, and in causation, as the Eternal Christ of God, who is "the true light, which lighteth every man that cometh into the world"; "the Beginning," in whom was the Word; "the Beginning," by whom God made the Heaven and the Earth; "the Faithful and True Witness, the Beginning of the Creation of God."

We conceive the Divine-Phenomenal Nature of Christ to be the Fulness of Divine-Phenomenal Existence; to be the Eternal Divine-Phenomenal Entity — as principle, essence, and form — which the Divine Son eternally creates, redeems, and unites to Himself; which He assumes as the universal medium by which He comes to, causes in, exists in, and manifests in, the phenomenal universe; to be the Eternal Divine-Phenomenal Mind, Soul, and Body, representing the tri-individual Divine-Absolute Nature of the Tri-Personal God; incarnating the Mind, Soul, and Body of the Absolute Divine Son in a tri-individual Divine-Phenomenal Nature; and constituting a universal mediatory sphere of causality, being, and manifestation, in which He constitutes the Divine-Phenomenal Unity-Universality-Marriage, as the spiritual phenomenal principle, causality, and ideality; the Divine-Phenomenal Consciousness-Activity-Life, as the spiritual phenomenal essence, being, and reality; the Divine-Phenomenal Law-Power-Order, as the spiritual phenomenal form, manifestation and actuality: by means of which Divine-Phenomenal Entity the Eternal Son operates mediatively upon the phenomenal universe and universally

upon all creatures, as the Everlasting Truth, the Everlasting Life, the Everlasting Way.

We conceive the human-temporal Christ to be a particular phenomenal nature, created in the fulness of time, and constituted through a temporal and everlasting Redemption a Divine-Human Nature — One Everlasting Godmanhead, which incarnates in the human world the Person of the Absolute Divine Son in a particular created nature, the temporal and individual Christ of God, "the man Christ-Jesus, the One Mediator between God and men," who in time was "anointed with the Holy Ghost and with power": by means of which as a particular mediative nature and sphere of redeemed human existence the Eternal Son, God-Christ, operates upon man in his supernatural and Spiritual Resurrection and Birth, Salvation and Redemption, Re-creation and Glorification.

We conceive the Divine-Human Nature of Christ to be the fulness of Divine-Human Existence; to be the everlasting temporal Divine-Human Entity — as principle, essence, and form — which the Eternal Son temporally created, redeemed, and united to Himself; which He assumed as the particular medium by which He immediately comes to, causes in, exists in, and manifests in, the human world; to be a temporal and everlasting Divine Human mind, soul, and body, representing the tri-individual nature of God-Christ, incarnating the mind, soul, and body of the Eternal Son in a tri-individual Divine-Human Nature; and constituting a particular mediatory sphere of causality, being, and manifestation — in which He constitutes the Divine-Human Principle, Causality, and Ideality; the Divine-Human Essence, Being, and Reality; the Divine-Human Form, Manifestation, and Actuality: by means of which Divine-Human Entity the Eternal Son operates immediately and particularly upon mankind as

Revealer, Saviour, and Ruler; as Prophet, Priest, and King; as "Christ-Jesus the apostle and high-priest of our profession"; "The priest who is made after the power of an endless life"; "A priest forever after the order of Melchizedek"; "King of Righteousness," and "King of Peace."

We conceive the eternal-temporal nature of Christ-Jesus to be the image of the nature of God, and the eternal-temporal redemptive type into the likeness of which our natures are transformed by the Spirit of the Lord in the Resurrection to Spiritual Life: when "we all, with open face beholding as in a vision the glory of the Lord, are transformed into the same image, from glory to glory, as by the Spirit of the Lord": and we conceive that the Mediative Nature of Christ operates upon our natures as a transforming and informing, a reconciling and uniting, a redeeming and life-giving power in the Resurrection, Regeneration, and Sanctification of our natures, and in the Substitution of His Divine-Phenomenal Life for the life of the World, and of His Divine-Human Life for the life of human substance; that we, receiving of his Fulness, being "made partakers of Christ," may be united to God in him — receiving from the nature of Christ the Atoning Spiritual Life, by which the spiritual soul is redeemed from death, and is sustained in spiritual life at-one with God: for, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ" (*II Cor.*, v. 17, 18).

We conceive that in the Divine-Phenomenal Entity, realized by the Divine Son as the Eternal and Universal Christ, the universe of phenomenal nature is married to God through an eternal and universal mediation: that in

the Divine-Human Entity, Christ-Jesus, realized by the Eternal Son in His Temporal and Individual Incarnation in human nature, humanity is married to God through a temporal and individual mediation — that God and man are married in the Divine-Humanity of Christ: and that by participation in the Divine-Humanity of Christ, who is in his very nature Spiritual Marriage Itself, Spiritual Life Itself, Spiritual Order Itself, we receive the eternal-temporal Atoning Order-Life-Marriage of Christ, by which we are saved from Spiritual Death, and are married to God in Christ; being "born of God," "Co-heirs with Christ": for "Christ is our Life"; "who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption: that, as it is written, *He that glorieth, let him glory in the Lord*" (*I Cor.*, I. 30, 31).

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